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GRACE**

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Ephesians 4

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Ephesians 4.

Topics.

- Walk in a manner worthy of the calling.
- One body, one Spirit, one Lord, one faith, one baptism, one God and Father
- Grace was given to us according to the measure of Christ's gift.
- When Christ ascended on high, he led a host of captives.
- The lower parts of the earth.
- That Christ might fill all things.
- We may no longer be tossed to and fro by the every wind of doctrine.
- Put off your old-self and put on the new-self.
- Be angry and do not sin.
- Give no opportunity to the devil.
- Do not grieve the Holy Spirit of God.
- Sealed for the day of redemption.

The previous chapter: in the previous chapter Paul spoke of the mystery of Christ, the unsearchable riches of Christ, the worst sinners of all and rulers and authorities in the heavenly places. He prayed the Ephesians would know the love of Christ that surpasses knowledge, understand the breadth, length, depth, and height of God's love and that they would be filled with all the fullness of God according to the power working in them.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

EPHESIANS 4:1-3

Walk worthy of the Calling You Have Been Called For.

- **Ephesians 4:1-3:** I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, ²with all humility and gentleness, with patience, bearing with one another in love, ³eager to maintain the unity of the Spirit in the bond of peace

Paul statement, "I therefore, a prisoner for the Lord" (v1) carries two thoughts:

1. The idea that for Paul there was no-escape from Christ, there was no other path for him to take or lifestyle to live because the Lord himself had called him to be, "A chosen instrument to carry the Lord's name before the Gentiles and kings and the children of Israel" (Acts 9:15).
2. Paul's life was sold and fully surrendered to serving the Lord he knew Christ's love too deeply for there to be any other lifestyle for Paul to live. Nothing of this world could compete with the reward of Christ's love, the joy and fulfilment Paul had in the inner man. There was no

happiness in this world that surpassed the wonder and eternal glory of seeing lost men and woman being delivered from the kingdom of darkness into the glorious Kingdom of God, nor was there any greater pleasure for Paul than to be able to fellowship with brothers and sisters of the Lord and help them grow into spiritual vessels filled with the Spirit of God and reflecting the love of Christ out to others. Against this eternal and majestic reward all the pleasures of the world seemed to Paul as trivial and fleeting fancies thus there was no other place for Paul to go except deeper into the love of Christ and to remain fully surrendered in devoted service to him.

Walk in a Manner worthy of the Calling: Paul urges the Ephesian brothers and sisters and by extension all who are in Christ to, "Walk in a manner worthy of the calling to which they have been called" (v1) meaning live a lifestyle that honours God and the name of the Lord Jesus Christ. Jesus summed up the lifestyle we should live in the words: -

- Love your neighbour as yourself.

This means do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself. The thing God hates the most is when we do harm to another person, physically, financially, sexually, verbally, mentally, emotionally or spiritually and the thing God loves the most is when we do good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land. Leviticus chapter nineteen makes it clear that our neighbour is every other person, showing that the law requires justice to all people.

The six commandments regarding mankind should be applied to everyone and we must abide by them ourselves. To love in the biblical sense is not an emotional attitude, but the keeping of these laws in relation to our neighbour. This is the general law of justice, beyond that; our conduct is to be regulated by relationship. We must render honour and justice to all people wherever due, but we have a particular responsibility to care for our families and those who belong to Christ.

The fruits of the Spirit: if anyone eats rotten and infected fruit (apples, oranges and pears etc., it will not only slowly poison their mind and their body, but also poison whoever they give that fruit to, so is with spiritual fruit. This is why Paul encourages us all to walk in humility contrasted to pride, gentleness contrasted to anger, patience contrasted to being hot-headed and to bear with one-one another with patience contrasted to being intolerant and without forbearance. It is the quality of the fruit that dwells within us and that we show to others that God delights in. Living a lifestyle of love not only toward those in the Kingdom of God, but also toward those outside it and helping others especially the less fortunate by far supersedes in terms of eternal reward any religious, custom or tradition we may be keeping and any religious practise we may be performing. Though some of these things maybe good in themselves Paul in his letter to the Corinthians clearly tells us that:

- No matter how great our Bible knowledge is, or how great any religious act is that we do, if we do not have love we are simply a noisy gong and a clanging cymbal and it will count for nothing in regards to eternal reward (1 Cor. 13:1-3).

EPHESIANS 4:4-6

One Body, Spirit, Lord, Faith, Baptism, God and Father.

- **Ephesians 4:4-6:** There is one body and one Spirit—just as you were called to the one hope that belongs to your call—⁵one Lord, one faith, one baptism, ⁶one God and Father of all, who is over all and through all and in all

Paul here is saying that every faithful brother and sister in Christ have the same standing before God regardless of birthright, (i.e., being a descendant of Abraham or born of any other nation) and regardless of whether one is noble or lowly, rich or poor, a church leader of thousands or the church mouse, all in Christ have the same privileges in the Kingdom of God and in Christ's family since there is only:

- One Body: referring to the faithful global body of Christ (v4).
- One Spirit: referring to God's Spirit the source of all life flowing through Christ and onward through those who have Faith in him (v4).
- One Hope: referring to the glorious return of the Lord Jesus Christ and the resurrection to eternal life and everlasting glory (v4).
- One Lord: referring to the Lord Jesus Christ (v5).
- One Faith: referring the, Good News of the Gospel of Christ (v5).
- One Baptism: referring to water baptism (v5).
- One God and Father: referring to the, all powerful Almighty creator the God of all life and of Abraham Isaac and Jacob (v6).

EPHESIANS 4:7

Grace was Given According to Christ's Gift.

- **Ephesians 4:7:** But grace was given to each one of us according to the measure of Christ's gift.

Measure: carries the idea of a limited portion or limited degree of a thing.

Gift: refers to a compensation, reward or gift, especially a sacrificial offering.

Grace: literally means kindness, courteousness, politeness, it carries the idea of generosity. In the Bible it often refers to the divine influence upon the heart, and its outward reflection in the life manifested in gratitude, joy, generosity and charity. Paul' statement:

- Grace was given to each one of us according to the measure of Christ's gift (v7)

Refers to Christ's death and resurrection. Jesus said:

- God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life (John 3:16).

Jesus is the gift of grace who all in God's Kingdom has received by faith. Without grace we are separated from Christ and without Christ we are not only separated from God, but remain held captive to the bondage and judgment of the law which declares us guilty, condemned and sentence to eternal death (Rom. 6:23).

Jesus is, God's gift of grace: the following words of Paul show the enormous importance of trusting in God's grace in Christ. Paul in his letters wrote:

- I do not nullify the *GRACE* of God, for if justification were through the law (or any form of religious self-effort), then Christ died for no purpose (Gal. 2:21).

This means, when a brother or sister in Christ begin to justify themselves through the law and self-effort, they nullify the grace of God and by their actions declare that Christ's death was of no value. Equally as horrific as this Paul states:

- When we forsake *GRACE* we separate ourselves from Christ because it was only by *GRACE* that God made us alive in Christ (Gal. 5:4) (Eph. 2:5).

Paul to highlight even more the majestic glory of grace wrote with absolute boldness that:

- It is only by *GRACE* that any brother or sister has been saved (Eph. 2:8).

Paul in these verses is shining a brilliant floodlight on the truth that every brother and sister in Christ is saved, solely by faith and by grace and it is not their own doing, but the gift of God. This means that without grace no-one can be united to Christ and whoever is without Christ is separated from God and without God no-one can be saved to eternal life. This means in regards to eternal salvation, Christ, God, Grace and Faith, are all on an equal par with each other since no-one can be saved to eternal life without any one of them. This is the reason the author in the book of Hebrews spends so many chapters brilliantly and skilfully explaining to the Hebrews that they must stop their sin of trusting in religious works, the Levitical Law and their priesthood to be counted righteous before God and start trusting in the grace of God that is in Christ and in his righteousness to be saved to eternal life.

By extension this means that Christians must stop trusting in attending a church building every week, strictly adhering to ceremonial rites and holy days and keeping religious customs and traditions to be saved. Though the practise of some of these maybe good in themselves they become grossly sinful when believers trust in them for their salvation since not one of them has any power to save to eternal life.

EPHESIANS 4:8-10

When Christ Ascended on High, He Led a Host of Captives.

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- **Ephesians 4:8-10:** Therefore it says, "When he ascended on high he led a host of captives, and he gave gifts to men ⁹In saying, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? ¹⁰He who descended is the one who also ascended far above all the heavens, that he might fill all things. (Cited from Psalm 68:17).

The word therefore links us back to verse one which told us that Christ is the gift of grace. Paul in his statement:

- If Christ ascended then it means that he also descended (v9).

Is shining a spotlight on a basic principal i.e., when a person is spoken of as ascending then it is clear that they must have first descended, because they have to have had a place to ascend from. Paul is applying this principal to the resurrection of Christ. He is saying, "If Jesus is spoken of as being resurrected then it is clear that he must have died and been buried prior to being resurrected since no-one can be resurrected unless they have died first. Therefore, the words, "Jesus descended" in this context means that he died and was buried in the earth (his tomb was his grave site) while the words, "He ascended" means that he rose from the dead and from the tomb (being his grave).

When Jesus ascended on high, he led a host of captives: the words, "He ascended" refer to the resurrection of Jesus while the words, "He descended" refer to his death. Paul's statement, "When Jesus ascended on high, he led a host of captives" (v8) means that when Christ was resurrected far above the heavens he set free those (Jews and Gentiles) who were held captive to the law of Sin and Death which states, "The wages of sin is death (Rom 6:23). They are set free from this captivity because in Christ there is a law that far surpasses the law of Sin and Death' which states, "The free gift of God is eternal life in the Lord Jesus Christ" (Rom 6:23) which means that Christ's resurrection not only conquered the law of Sin and Death, but also set free all who have faith

in the Lord from the laws condemnation and sentence to eternal death. Can anyone find a more glorious gospel than this? This author thinks not, thus the reason the Gospel of Christ is called; the Good News.

The lower parts of the earth: he “descended into the lower parts of the earth” (v9) does not mean as some religious ministers teach that Jesus went down to a fiery place called hell (full of tormented departed spirits) and conquered an enormously evil entity called Satan who has hundreds of millions of lesser evil entities called devils whose sole purpose is to torture for all eternity those who have gone to this supposed place of fire and torturous brutality that God has created (if we believe traditional church teaching). This twisted theory teaches that God has created for all eternity evil and sadistic creatures that will inflict far greater brutality and torturous cruelty on conscious souls of men, woman and children that will by far supersede any cruelty mankind has done or can ever do, since this brutal torture is without end. This teaching is not only a gross misunderstanding of many verses of the Bible but also a gross insult to the nature and character of God the creator of all things. For further information on Hell see the title:

- Hell.
- In Death (ONE WEBSITE MENU).

The words, “He had also descended into the lower parts of the earth” (v9) simply refer to the fact Christ died and was buried in a tomb. Paul is saying, since Jesus ascended to heaven it is evident that he died and that Christ who died is the same person who ascended far above all the heavens, i.e., it was not just his Spirit, or some kind of ghost like vapour or consciousness, but the entire person in an immortal and eternal form that rose from the dead to everlasting glory.

That Christ might fill all things: Paul with the words, “That Christ might fill all things” (v10) is shining a brilliant floodlight on the divine purposes for Christ’s death and resurrection and on God’s eternal purpose in raising him “Far above all the heavens.” The words, “Christ would fill all things” refer to the following two things:

1. That Christ would be Lord and Saviour of both the Jews and the Gentiles in contrast to being the Messiah and Christ of the Jewish nation only.
2. To the following eternal and majestic words of Paul:
 - God the Father of the Lord Jesus Christ, the Father of glory, would raise Christ from the dead and seat him at his right hand in the heavenly places, exalting him far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come and put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all” (Eph. 1:17-23).

These facts show that the statement, “Christ would fill all things,” means that God has highly exalted Christ to be the Head of the church (his body) whether they are Jews or Gentiles and of all nations both in this mortal world and in the eternal age to come. In God’s heavenly eyes Christ is the perfect King that by far supersedes any authority on earth.

EPHESIANS 4:11-14

Christ gave the Apostles, Prophets, Evangelists, Shepherds and Teachers.

- **Ephesians 4:11-14:** And he gave the apostles, the prophets, the evangelists, the pastors and teachers, ¹²to equip the saints for the work of ministry, for building up the body of Christ, ¹³until we all attain to the unity of the faith and of the knowledge of the Son of

God, to mature manhood, to the measure of the stature of the fullness of Christ, ¹⁴so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

Now we read of the gifts Christ (the Head) of the church has given to those who belong to it (v9). When Jesus was resurrected, he set multitudes of Jews and Gentiles who were not only held captives to the bondage of the law but, also held captives to the law of sin and death and gave both Jews and Gentiles gifts for the establishing of the church (Christ's body).

The gifts that the Son received from the Father and gave to men were:

1. The apostles, the prophets, the evangelists, the pastors and teachers.
2. Forgiveness of sins, redemption and righteousness by faith.
3. Favour and acceptance from God the Father and Christ the Son.
4. An eternal inheritance in the Kingdom of God.
5. The guaranteed promise of an immortal body, eternal life and everlasting glory.

NOTE: the gifts mentioned in numbers two through to five are in the Lord Jesus Christ, whoever has faith in Christ and faithfully follows him has these gifts promised to them. The beauty and majesty of the gospel of Christ is that these gifts mentioned in numbers two to five are all guaranteed to every faithful brother and sister in Christ not because of any religious rites, customs or traditions we may practice nor because of our own self-effort, but rather because of our faith in the Lord Jesus Christ and God's grace.

Mature: (Perfect in KJV) means complete in labour, growth and in mental and moral character, etc., it carries the idea of setting out from a definite point with goal and reaching the conclusion of it. Thus the Lord has given the global body of Christ (the church) apostles, prophets, evangelists, shepherds and teachers to equip both the Jews and the Gentiles to grow in love and unity, in mental and moral character, in the knowledge of Christ and to strengthen every brother and sisters faith so they have patience to endure persecutions and hardships until the Lord Jesus Christ returns. The idea is that all will grow to the full stature of Christ meaning we would all be like him in character, (i.e., showing love, compassion, kindness, grace and mercy to those within the Kingdom of God and to those outside of it).

We may no longer be tossed to and fro by the every wind of doctrine: Paul's statement that, "We may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes (Gal 4:14) does not mean that we should become so dogmatically and legalistically fixed in every doctrine that we are never open to the excitement of spiritual adventure that comes with exploring the Scriptures, nor does it mean we should demand that everyone in our midst must believe every doctrine in the exact same manner that we do. Rather the words, "That we be not carried about by every wind of doctrine" carry the following two dominant ideas:

1. That we would be so closely united to Christ in love and in fellowship that nothing can separate us from him.
2. That we are fully convinced that; the only reason we are counted worthy of eternal salvation is because of our faith in God's Son and because of God's grace.

This is the place the Good News of the Gospel should bring us to. Once we are secure in Christ and in God's grace nothing can shake us, and we can walk with the Lord with a stable and secure mind while still being

open to challenge what we have been taught by others and prove (like the brothers at Berea) (Acts 17:10-11) to ourselves that what we have been taught is actually so, all the time knowing that our salvation is never in jeopardy because it is not based on having every detail of doctrine in its exact place, but rather our trust is in our faith in Christ and our dependence for acceptance rest securely in God's grace. Jesus himself said to religious Jews who believed in God, read the Old Testament Scriptures daily and held fast to keeping every religious rite, law and tradition:

- You do not have his word abiding in you, for you do not believe the one whom he has sent. You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, yet you refuse to come to me that you may have life (John 5:38-40).

These words of Jesus clearly show that the purpose of the Scriptures is to bring us to Christ.

David in prayer and in faith echoing Christ wrote:

- Blessed are those who put their trust in the LORD and make the Lord their trust (v3-4).

Then speaking of himself, but echoing Christ says:

- Behold, I have come; in the scroll of the book it is written of me (v7).

And concludes his prayer with:

- You are my help and my deliverer; do not delay, O my God! (v17) (Psalm 40).

These verses clearly show that the security David had for his salvation to eternal life was not in doctrine, but in his daily and faithful relationship to God the Father and the coming promised seed of Abraham, Israel's Messiah the Christ. Thousands of years later the author of Hebrews in his letter cites the words of David, "Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book'" (Heb 10:7) to prove to the unbelieving Jews the following two things:

1. That salvation to eternal life is not in intellectual knowledge of the Scripture, but in a devoted living and faithful relationship with the Father and with His Son the Lord Jesus Christ.
2. That the purpose of all Scripture is to deliver a sinner from the kingdom of darkness into the Kingdom of light by bringing them into this fellowship with Christ and with his Father.

When we all stand before the Lord's judgment seat Christ will not sit us down to do a written doctrinal exam, but he will examine our lives to see if our religious actions stemmed from a devoted and loving heart toward him and his Father or from self, ego, and pride and will measure us against the Royal Law, "Love your neighbour as yourself" (i.e., did we treat others with love, kindness, compassion, grace, mercy and forgiveness especially our brothers and sisters in Christ).

NOTE: this does not mean that studying the Scriptures is of no value, quite the contrary, since the more we understand the Bible the stronger our faith and our hope grows and the more we learn of the nature, character will and the heart of the one we love.

To give a simple example: a young man may meet a girl that he is attracted to, so he takes her out on a few dates and finds she has a pleasant personality and caring nature, now, he knows this girl, no-one can say anything against her that he would believe because he knows her nature and her character, but if he never takes her for another date, it won't be long before that relationship will dissipate and other things will take its place. So, it is with the Scriptures they are our date with Christ and through them we gain eternal and heavenly insights into treasures of God that touch our hearts in a manner that nothing in this world can.

Speak the Truth in Love.

- **Ephesians 4:15-16:** Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, ¹⁶from whom the whole body joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

The words, "Speaking the truth in love" means that whenever we have to discipline a brother or sister in Christ or correct a false interpretation, they may have regarding certain Scriptures it should always be done with love, compassion and grace, toward that person and not simply for doctrine sake. The motivation should stem from the desire and passion to help and protect in contrast to a dogmatic attitude that simply pushes people further away from those who approach them with harsh legalistic coldness. Paul pictures the faithful global body of Christ as a human body made up of Jews and Gentiles walking in honesty and in love growing up together. Paul does not expect every brother and sister to be at the same level, emotionally, intellectually or even spiritually.

The idea that Paul presents: is that though brothers and sisters may differ on certain levels the faithful all have the same desire i.e., to not only become more Christ-like. but also to be a far better reflection of the Lord, though they may differ in various things the end goal is the same, thus the reason Paul pictures the church (the global body of Christ) as one body made up of many individual members all growing together building the structure up in love and grace....until the Head of the body the Lord Jesus Christ returns.

NOTE: though the visible global church in many regions has not presented a good reflection of Christ to the secular world, it should always be remembered that there are literally hundreds of thousands of humble Christian brothers and sisters in Christ spending their time helping the poor and the less fortunate, but sadly this type of news does not attract the attention of global T.V. news media since there is no profit to be made in good news. The body is the reflection of Christ on earth and therefore should be walking in the same Spirit of love, kindness, compassion and grace etc. that Christ walked in while on earth.

EPHESIANS 4:17-21

No-Longer Walk as the Gentiles Do, in the Futility of their Minds.

- **Ephesians 4:17-21:** Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the *futility* (Vanity in KJV) of their minds. ¹⁸They are darkened in their understanding, alienated from the life of God because of the *ignorance* that is in them, due to their *hardness* of heart. ¹⁹They have become *callous* (past feeling in KJV) and have given themselves up to sensuality, greedy to practice every kind of impurity. ²⁰But that is not the way you learned Christ!—²¹assuming that you have heard about him and were taught in him, as the truth is in Jesus.

Futility: (Vanity in KJV) means of no use, it carries the idea of being empty, profitless and full of moral depravity, wickedness and corruptness.

Ignorance: means not to know or understand (through lack of information or intelligence), but also carries the idea of willingly ignoring a thing because of a loathsome aversion and dislike to it.

Hardness: (Blindness in KJV) means stupidity or past feeling it carries of idea of a person being made unwise, senseless, thoughtless, foolish and spiritually blind,

Callous: means heartless, unfeeling, unsympathetic, cold-hearted and cruel.

In these verses Paul is saying the following two things:

1. That the mind of those who deny God is corrupt and full of moral decay.
2. That the mind and outward behaviour of those in Christ should not be the same as those who deny God.

NOTICE: the words, "Assuming that you have heard about him and were taught in him, as the truth is in Jesus" (v21) the context here is not doctrine, but the Lord Jesus Christ and the life he lived, Paul is saying, "Aim to mimic Jesus example, aim to live as he did"

EPHESIANS 4:22-29

Put off your Old-Self.

- **Ephesians 4:22-29:** to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, ²³and to be renewed in the spirit of your minds, ²⁴and to put on the new self, created after the likeness of God in true righteousness and holiness. ²⁵Therefore, having put away falsehood, let each one of you speak the truth with his neighbour, for we are members one of another. ²⁶Be angry and do not sin; do not let the sun go down on your anger, ²⁷and give no opportunity to the devil ²⁸Let the thief no longer steal, but rather let him labour, doing honest work with his own hands, so that he may have something to share with anyone in need. ²⁹Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.

The spirit of your mind: refers to the way a person thinks. In these final verses Paul contrasts the New-Self to the Old-Self.

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THE OLD-SELF:

- Denies God and avoids those who worship Christ.
- Is corrupt, full of deceitful desires and cheats in work (to make greater profits).
- Is false, deceptive, and selfish and does not share with others.
- Is dishonest, steals and speaks corrupt language.
- Harbours bitterness, anger, malice, is demanding and mocks people.
- Is harsh and unforgiving.

NOTICE: Paul is not saying that everyone who denies God is all of these things, but rather that this is the character of the Old-Self. Paul is telling the Ephesian brothers and sisters and by extension all of us who are in Christ and behaving and acting in such a manner that we should immediately change our behaviour.

THE NEW-SELF.

- Loves God and the Lord Jesus Christ.
- Is created after the likeness of God in true righteousness.
- Puts away falsehood and speaks the truth.
- Enjoys others who belong to Christ and does not sin when angry.
- Gives no opportunity to the devil and does not steal.

- Does an honest day's work and shares with those in need.
- Avoids corrupting talk and speaks language that is good and edifies.
- Does not grieve the Holy Spirit of God.
- Puts away bitterness, anger, malice and does not demand or insult others.
- Is kind, tender hearted and always prepared to forgive.

NOTICE: Paul is not saying that everyone who believes in God is perfect in all of these things, but rather that this is the character of the New-Self that is created in the likeness of God and therefore brothers and sisters in Christ should not only have a strong passion and desire to act and behave in such a manner, but should do all they can to be like Christ (Eph. 4:22-29).

Be angry and do not sin: refers to a violent excitement of the mind, it can be justifiable (angry because someone has stolen the family car etc.) or selfish (angry because I did not get my way etc.). By implication it carries the idea of punishment and vengeance. The words, "Be angry and do not sin" (v26) means, do not let anger lead to outward sinful behaviour i.e., revenge, fighting, arguing, quarrelling etc., it carries the idea of feeling the emotion of anger but being in control of it.

Give no opportunity to the devil: Paul has told the Ephesian brothers and sisters to put away deceitful desires, falsehood, anger, stealing, dishonesty and corrupting conversations and, "To give no opportunity to the devil" (diabolos) (v27) in this context the devil is the personification of every evil desire residing in the human heart. For further information on the devil see the titles:

- Devil.
- Demons.

Both titles are in, Satan and his Family (ON WEBSITE MENU).

EPHESIANS 4:30-32

Do not Grieve the Holy Spirit of God.

- **Ephesians 4:30-32:** And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. ³¹Let all bitterness and wrath and anger and clamour and slander be put away from you, along with all malice. ³²Be kind to one another, tender hearted, forgiving one another, as God in Christ forgave you.

Paul's statement, "Do not grieve the Holy Spirit of God" means do not do anything that would offend God or bring dishonour to the name of Jesus or to God. In this context it refers to the Ephesian brothers and sister's bitterness, anger, disorder, slander and malice that they are showing toward each other. It is in this manner that they are grieving the Holy Spirit, rather than being kind, tender hearted and forgiving which are all the things the Holy Spirit, God and Christ delight in.

Sealed for the day of redemption: the word, sealed, means to stamp with a signet or private mark for privacy, security and preservation, it carries the idea of keeping secret, protecting from misappropriation and a sign of genuineness. The words, "Sealed for the day of redemption" (v30) refers to the righteousness that brothers and sisters have in Christ. The faithful in Christ are referred to as being sealed because the righteousness that God imputes to them is not based on their own self-effort nor is it dependent on any religious rites, ceremonies, customs or traditions that they might practise, but rather it is founded on their faith

in Christ and on God's grace. The Bible tells us that God has designed salvation this way so that he could promise it to Abraham the father of faith, since if righteousness that leads to eternal life was based on our own self-effort God could not promise it nor could he guarantee it since not one of us can stand before the Father and boast that we are without sin. John in his letter states:

- If we say we have no sin, we deceive ourselves, and the truth is not in us, but if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us (1 John 1:8-10).

Added to this; if it was possible for us to attain to the perfection of God's Holy Law, Christ died for no purpose.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

Bible House of Grace